THE CHRISTIAN SUN

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"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

VOLUME XLV. RALEIGH, N. C. THURSDAY, JANUARY 28, 1892. NUMBER 4.

State Library

The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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FACTS AND FIGURES.

"There are no promises in the Bible for people who are not penitent."

The children of faith, and they only, are lords of the world and conquerors of death. *British Weekly.*

Nothing is ever done beautifully, which is done in rivalship; nor nobly, which is done in pride.—*Ruskin.*

Trouble and perplexity drive us to prayer, and prayer driveth away trouble and perplexity.—*Melancthon.*

When religion is made a science, there is nothing more intricate; when it is made a duty, nothing more easy. —*Wilson.*

"What a blessing it is to beings with such limited capacities as ours confessedly are, to have God himself for our instructor in everything which it most concerns us to know."

When a man is no longer afraid, but is prepared to welcome whatever comes, because he sees in it the appointment of a loving Father why, then he is in a happy state.—*Spurgeon.*

There can be no real fear or reverence or seriousness of heart, until a man has come to understand, at least in some measure, what he is, that is, to realize his own awful structure and destiny.—*Manning.*

"One of the wise sayings of Seneca, the heathen moralist, is in these words: 'Let men be pleased with whatever God pleases.' We may be sure that what God pleases ought to please men. If it does not, then the mistake is in them, and not in Him."

The wages that sin bargains for with the sinner, are life, pleasure, and profit; but the wages it pays him with are death, torment, and destruction. He that would understand the falsehood and deceit of sin, must compare its promises and its payments together.—*South.*

The little Mexican uprising, almost all on the Texas side of the river, has been pretty nearly put down by our own soldiers. If it be a fact that it is clerical influence and money which has supported Garza, that will not help the priests. President Diaz is said to believe in an utter separation of church and State, and the sooner the dignitaries of the church come to the same view the better for them. A self-respecting church can have no peace so long as the state pays its bills and controls it.

Half of the annual conferences of the Methodist Episcopal Church have elected delegates to the next General Conference, which meets in Omaha in May, 1892. The conferences which meet this spring are yet to be heard from. Of the 176 ministerial delegates so far elected 74, according to *The Western Christian Advocate*, are presiding elders; 51 pastors, 24 professors, editors agents, etc.; and 7 are secretaries and attaches of various institutions. Of the 103 lay delegates elected 29 are merchants, 13 bankers, 12 manufacturers, 11 professors, and 7 lawyers.

At a recent meeting of the African Society at Cologne, a number of letters were presented from missionaries giving frightful details concerning the cruelties of the horde carrying on the slave trade. Those who were too weak to march were killed, the number of those thus perishing rising as high as fifty a day. In spite of this the party arrived at Kirando, on the eastern shore of Lake Tanganyika, December 13th, with nearly 2,000 slaves. This news strengthens the appeal to the English Government for the strengthening of its colonies as the only means of of effectually overthrowing the business.

The Southwestern Presbyterian commenting on the article of Dr. Atterbury, which we published a few weeks ago, showing the precedents of international expositions, with regard to Sunday closing, calls attention to the fact that in the international exposition held in New Orleans in 1884 all the exhibits in the Federal Government building were covered on Sunday by orders from Washington. It will be remembered that the exposition was opened on Sunday by reason of the local sentiment; but many exhibitors veiled their exhibits on that day and the gate receipts did not pay the running expenses. This is a point of which the managers of the World's Fair in Chicago should take note.

Why Has Not the Christian Church Grown Faster?

This question has been asked both by our own people and by those of other denominations. At times it has been asked with a stinging humiliating taunt; yet we have been forced to acknowledge the justice of the question and unable to give any satisfactory answer. The truth of such a question being acknowledged they demand our consideration; and for some time I have been evolving in my mind the causes of this slow growth, the results of which I now submit. It is not to be supposed that such a general effect can be traced to any one prime cause, but rather to a multitude. Of this multitude, it has occured to me, the following are major causes, under which all minor ones may be considered:

1. The Christian church came into existence at a time when the world was not prepared for such advanced truth.

2. Its ministers have never been equal to the task which the peculiar principles of their denomination have imposed upon them.

3. The very nature of its philosophy has rendered it unfavorable to strong denominational growth.

4 By circumstances and principle it has been made unfavorable to increase from other bodies but favorable to loss by them.

5. Previous to 1887 it lacked that central educational interest necessary to the unity and growth of every religious denomination.

Evils can be remedied only by removing the cause. When the cause is not evident, the finding of it is the great question of consideration. So, with the consent of the editor, I shall from time to time discuss each of the above statements in the SUN, hoping that if these causes do not appear real some one may be incited to such a consideration of the subject as shall develop the real causes.

N. G. NEWMAN.

OUR PULPIT.

Jehoshaphat's Punishment and Repentance.

BY REV. JAMES MAPLE, D. D.

And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beersheba to Mount Ephraim, and brought them back unto the Lord God of their fathers. 2 *Chron.* 19:4.

God punishes his people when they sin against him, and the difference between them and the impenitent is that their punishment is confined to this life, and that of the sinner follows him into eternity. What then was the punishment of Jehoshaphat? His life was endangered in battle, and he suffered a severe defeat. (2 Chron. 18:29-32.) His ships were broken at Eziongeber, and his people were reduced to the greatest straits by the invasion of the Moabites, Ammonites and Edomites. (2 Chron 20:1-4.) The heaviest calamity fell upon his children. Jehoram, his son, became a follower of Ahab; was deprived by his enemies of all his children but one son, and died of a dreadful disease, when he was so hated by the people, that "they made no burning for him like the burning of his fathers." (2 Chron. 21:3-19) His grand-son, Ahaziah, was slain by Jehu. (2 Kings 8:2). In order to keep the throne for herself, Athaliah put all the seed royal of Judah to to death. (2 Chron. 22:10). Thus the evil of this sinful alliance wrought itself out from generation to generation. The lesson that we learn here is, that one false step may result in terrible and far reaching evils. Jehoshaphat made one wrong move in forming an alliance with Ahab, and it resulted in evils that reached through several generations and brought ruin on the kingdom. A single pin fell on a web of cloth as it was passed over a drum. It was a very little thing, but it cut a hole in the cloth with every revolution of the drum, and damaged it to the extent of three hundred dollars. Thus it is with sin. It may seem a trifling thing while it is brought with the most disastrous results. The eating of the forbidden fruit by Eve looked like a very trifling thing, but how terrible and far reaching the results. It brought evil upon a whole world, and its effects will be felt through all the coming ages of eternity.

In studying the history of God's people I have been very much interested in the remarkable manner in which he has brought about their reproof and chastisement when they have sinned against him. He does not permit them to escape. Their former goodness will not save them. "The righteousness of the righteous shall not deliver him in the day of his transgression." Ezek. 33:12; 18:24. David was a good man, but when he sinned God chastised him. It does seem that the better a man is, the more speedy his sins find him. This is a token of divine mercy, and evinces God's love for our interest in him. He arrests him at once in order to save him, and he will bring him back at whatever cost. This is his design in all his dealings with him. "All things work together for good to them that love God." Rom. 8:28.

When sickness overtakes us, or our plans are defeated, or property is swept away, or friends die, we should pause and ask if this is not a rebuke from the Lord? Is it not one way in which he would bring us back to himself? We should not be surprised if it is a way of sorrow, for this may be just what we need; and we should receive them as tokens of God's love. On one occasion a minister found it necessary to punish his little daughter. She climbed up into his lap, put her arms around his, and said, "Papa, I do love you." "Why do you love me my child?" he asked. "Because you try to make me good, papa." We should look at all God's dealings from the same stand point, and this will increase our reverence and love for him. A Christian man made his arrangements to embark on board a certain ship for France, but he broke his leg, and could not go. The ship was cast away, and not a man escaped. The breaking of his leg, which at first seemed a misfortune, was the means of saving his life. Thus God sometimes chastises us to save our souls.

Jehoshaphat's repentance. Jehoshaphat was a true servant of God, but he fell in sin. God did not leave him undisturbed in it. He visited him, reproved him, and made him know what a bitter thing it is to depart from the living God. He did this to call him back, and save him. He loved him, and his love went out after him. He was his child, and he felt for him as the loving mother does for her erring son.

The Christian is not perfect either in wisdom, love or strength, and he may fall into sin; but his desire and purpose being always to do what God would have him to, just as soon as he finds that he is wrong he turns right around and comes back to God, and every time he does this he gains new strength. The true Christian will not remain in the wrong path when he discovers that he is there. This is one of the traits that distinguishes him from the man of the world who continues in the path of conscious disobedience.

Jehoshaphat's repentance manifested itself in the following ways: 1st. He received the reproof of the Seer with meekness. His father was angered by the admonition of the prophet, and cast him into prison; but Jehoshaphat received him as a messenger from God, and obeyed his instructions. This is a good evidence of genuine repentance, and shows that if not in the kingdom, his feet are not far from its golden gate. When Eli responded to Samuel, "It is the Lord: let him do what seemeth good in his sight"; when David said to Nathan, "I have sinned against the Lord," it revealed the humility and penitence of their hearts. It showed their consciousness of sin, and of the deserved displeasure of God The silence of Jehoshaphat speaks as loud as words, "Let the righteous smite me; it shall be a kindness"

2nd. He kept away from sinful associations. He went no more into the kingdom of Israel, and kept out of all strange alliances. "He dwelt at Jerusalem." This evinced true repentance, and showed that his heart was changed. True repentance embraces a change of heart, and the penitent loses his love for sin and its pleasures. This leads him to shun all evil associations. The Roman god Janus Bifrons had two faces looking each way. Thus it is with repentance. It looks not only to past sins, but takes heed to the future.

3d. He did all in his power to repair the wrong he had done. In forming an alliance with Ahab and joining him in his ambitious war, his influence over the people had been pernicious. It doubtless had strengthened their tending to idolatry, and opened the way for Jezebel to carry on her work of leading the people into the worship of her gods; but now that he was fully conscious of what he had done, he went to work to remedy the wrong. He visited all parts of his kingdom, instructed the people in religious truth, and established courts and appointed judges who should judge in the fear of the Lord.

One danger in repentance is of making it consist mainly in feeling. There will be deep feeling, and sorrow; but there must be principle that will lead us to shun all evil, and right all the wrongs we have done so far as it is in our power to do so. A man under conviction who had prayed long for light and peace but could not get either, said to his wife, "Wife, it is no use: I must go and carry that money back." "What do you mean?" she asked. "I made a trade the other day, legal enough, perhaps, but it was not fair. I must carry the money back." Back with it he went at eleven o'clock at night, and returned inwardly shouting, "glory hallelujah!" This is what I mean by principle in repentance, and such a repentance is of permanent value. Many persons are worried because they have not as deep feeling as they desire, but the repentance that God approves is that which leads a man to put away all sin, right all wrongs as far as possible, and cheerfully consecrate himself all and that he has to Christ If your repentance leads to this don't worry about feelings, "cease to do evil, and learn to do well," is God's command.

What was it that made Jehoshaphat the good man that he was? He erred, but when he saw his error immediately returned to the path of duty. It is no uncommon thing to see men in all stations in life fall into sin, and when God rebukes them, and they suffer in consequence, there are some spasms of seeming repentance; but their goodness is like the morning cloud and the early dew. It does not last, and has no permanent influence on their life; but Jehoshaphat remained faithful. What makes this difference between men? God will help one just the same as another, and it is not caused by what he does; for he is impartial The question relates not to what he does for us, but to the principles cherished by ourselves. We have the secret power in the life of Jehoshaphat revealed in his direction to the judges he set over the people: "Wherefore now let the fear of the Lord be upon you: take heed and do it: for there is no iniquity with the Lord, no respect of persons, nor taking of gifts." He had a deep and abiding sense of the existence, presence, power, and character of God. It was this that held him firm, and led him to repentance when he stumbled and fell into sin. His God was God of justice and holiness as well as mercy, and he realized that he will punish sin. This was the governing thought in his soul. This view of God is distasteful to a selfish and worldly mind, but it is the Bible idea of God; and the one that holds men in the path of virtue. When a man banishes this idea of God from his mind he is sure to slide into sin; but when he sees him as just and holy, as well as merciful and loving, then he begins to see his own sins, and pray for mercy. It is this thought of God that makes men Christians, and that lays at the very foundation of Christian experience.

In the unregenerate soul there is a feeling of opposition to God and his laws. Paul stated an awful fact when he said, "The carnal mind is enmity against God." Rom. 8:7. In this state of mind men sometimes wish that there was no God so that they could follow their impulses without any fear of the consequences, and they do banish him as far as possible from their minds. They do "not like to

retain God in their knowledge." Rom. 1:28. Mention him to the young, to the man of the world, and it disturbs them as though you were introducing a powerful enemy who is seeking their ruin.

They do not want to think about him, why is this so? The consciousness of sin, and a desire to continue in it. They love the ways of disobedience, and intend to continue in them. This is the reason why the thought of a just and omnipotent God troubles them, for they know that they cannot escape from his hands. It is this thought that disturbs them, and they can find no peace only in banishing it from their minds, Said a young man, "I wish there was no God. Then I could do as I please." How many have had the same wish, but there is a just and holy God; and it is the highest wisdom to recognize this fact, and act upon it. "The fear of the Lord is the beginning of knowledge," Prov. 1:7. The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding." Prov 9:10. The only true wisdom is to acknowledge God, and live for him. Then we are living for our highst interests in time and eternity. (Eccl. 12:13-14)

REMARKS.

1. Consider the great ingratitude of living without any true recognition of God in our hearts and lives. To illustrate this thought let us suppose a case, you are living in a beautiful mansion, furnished with all the needed blessings of life; and this is supplied without any cost by a man who loves you, and desires to promote your happiness to the extent of his wisdom and resources. But while enjoying all the blessings of his bounty you live without thinking about, or rendering him any thanks for his goodness to you; and when his name is mentioned you banish it from your thoughts as speedily as possible. Could you be guilty of such thoughtless ingratitude as this? The very question makes you shudder, and awakens a feeling of righteous indignation; but pause and consider what you are doing. Are you not living in God's universe and on his bounty? Does not your life and all the blessings you enjoy come from his hands? Certainly. Then, what return are you making for all this? Is He in all your thoughts, and does your hearts go out to him in gratitude? Are you striving to please him in all things?

2. Consider the infinite folly of disobeying God. He is just, and all his laws are righteous, What they command is just, what is necessary to our supreme good. He is omnipotent, and can and will enforce his laws. You are helpless in his hands. You have the power to obey or disobey, but not to throw off his authority and escape the consequences of your disobedience. How unwise then to disregard his authority, and trample on his laws. You might just as well bear your head to the thunderbolt and expect to escape the consequences. I would not have you think of God as an almighty tyrant who would make slaves of you, but as a wise and loving Father who seeks only your supreme happiness, and only requires you to do that which is necessary to this end; a Father who will enforce his laws and punish all violation of them because it is necessary to the good of the universe of mind. This is the God of the Bible.

3. Alliance with the world is dangerous. It involved Jehoshaphat in trouble, and ruined his family. It is just as dangerous now as then, and we have more to fear from this than its open enmity. We should love the sinner, and seek to do him all the good in our power; but never make common cause with him in his worldly schemes and pleasures. Christ must have the whole heart, and our safety lies in "keeping unspotted from the world." "Love not the world, neither the things that are in the world, If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lusts thereof: but he that doeth th will of God abideth forever." 1 John 2:15-17.

The Reporters.

The printing-press is a mighty agency for the world's betterment. There are Bohemians in the newspaper profession, as in all others, but do not denounce the entire apostleship for the sake of one Judas. Reporters, as I know them, are clever fellows, worked almost to death, compelled to keep unseasonable hours, and have temptations to fight which few other occupations endure. Considering the blunders and indistinctness of the public speaker, I think they get things wonderfully accurate. The speaker murders the king's English, and is mad because the reporter cannot resuscitate the corpse. I once heard a speech at an ice-cream festival made amid great embarrassments, and the speaker, hemmed and hawed, and expectorated cotton from his dry mouth, and sweated like a Turkish bath, the adjectives, and the nouns, and verbs, and prepositions of the address thrown into a hopeless muddle; but the next day, in the newspaper, the remarks read as graceful as Addison's *Spectator*. I knew a phonographer in Washington whose entire business it was to weed out from congressmen's speeches the sins against Anglo-Saxon.—*Christian Herald.*

A Link Gone.

Noting the fact that the churches are failing to reach the people in the cities of Canada, a writer says: "The Presbyterian church needs a new reformation. In the first place, the pastor has almost disappeared; preachers there are in plenty, and good ones too, but the pastor, the overseer, who visits his flock and is in sympathy with them, knows them personally, their hopes and fears, joys and sorrows, and who can, by reason of his knowledge speak to their hearts and not over their heads, is gone. Many ministers in a large city do not know all the members by sight, and few have time from their other work to make more than one call in six months, and some don't do even that."—*Southern Churchman.*

A Dialogue Between Uncle Jerry, Eulalia and Abner.

CHAPTER. II.

THE SABBATH AND ITS OBSERVANCES, CONTINUED.

Abner, with his usual ruddy face and beaming eyes, his countenance, radiant with unusual emotion; full of anxiety and earnestness, bordering on suspense, is eager for the first opportunity to introduce his question. He loved the Sabbath and especially the Sabbath school and to him most delightful exercises. And to be decided and taunted for his youthful zeal and warm and ardent love in the Master's cause, (for the Sabbath school is one of the potent means of sowing gospel seeds, and gathering into Christ's fold, the young, the the hope and glory of the prospective church) to be told by Henry Miles and John Sullivan, Seven Day Baptist boys, his Sabbath school services, with his International Lessons as taught his Bible class, by his pious and beloved teacher, James Sanford, and enforced by Uncle Jerry his aged and learned superintendent, were but a mere farce, a piece of hypocrisy, was rather more than his young and tender heart could bear. Therefore he goes to Uncle Jerry his faithful counselor for relief, and made known his wishes as follows: "Uncle Jerry, we want you to explain to us fully and clearly why the seventh day, Saturday, is not now the Sabbath? For what reason has it been changed?" Such expressions as these so often come from the Seventh Day Baptist Boys, that your Sunday is not a holy day, there is no sacredness in your worship and Sabbath schools on that day, and you had just as well meet on Monday or Wednesday for worship. You Christians are wrong, etc. And as well as I love the Sabbath, as well as I love our minister who teaches us to keep and revere that holy day, as God's day, as a day of special service and Christian work, I was worried and felt an anxiety and determination to understand the subject more fully."

Then Eulalia added that she "had been much perplexed too, by similar expressions from the girls of the same families. She thought it strange that any denomination of Christians believing in Christ and his religion, should hold to any of the old Jewish relics."

"Now," said Uncle Jerry, "you know I have expressed a willingness and freedom always to explain as far I could, whatever you did not understand. But your main anxiety arises from the fact that at your school, you are daily in conflict with young persons, well indoctrinated in those Jewish sentiments and are ready to confront you with their arguments. But I will try to relieve your minds by explaining the subject as briefly, fully and forcibly as I can. Those who hold the doctrine of the seventh day as Sabbath, are merely living in the dead past, whilst we are believing and worshiping in the living present. The old dispensation with all its rites and ceremonies has passed away. And with all the other services and observances of the Levitical priesthood, the old Hebrew Sabbath has passed away. For Paul the great Apostle of the Gentiles says, (Col 2: 16.) "Let no man therefore judge you in meat or in drink, or in respect to a holy day, of the new moon, or of the Sabbath days: Which are a shadow of things to come." Now we see clearly that the holy days of the Mosaic dispensation and its Sabbath days were but as shadows pointing to our Christian Sabbath and to Christian worship, where instead of the Jewish law-giver, Christ is the soul and centre. As the long shadow of the majestic tree point to the tree itself, so all the sacrifices and offerings which were so devoutly observed by God's ancient people, were a long shadow pointing to Christ our glorious Saviour. Were all types pointing to the anti-type, were all as but gray sticks of the morning pointing to the son of righteousness. The pascal lamb; Exodus 12:3; the holocaust or whole burnt offering, or sacrifice of expiration, Lev. 4:3, 4; and peace offering, or sacrifice of thanksgiving (Lev. 7:11-19), all pointed to and are consummated in the coming of Christ the Saviour of sinners. And now we do not need that a high priest offer up sacrifice, first for his own sins, and then

for us; but Christ offered a full sacrifice of himself for us, and once for all. Heb. 7:27. And Paul says, (Heb.10:) "We are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering often times the same sacrifices, which can never take away sins: But this man (Jesus Christ) after he had offered one sacrifice for sins, forever sat down on the right hand of God."

These sacrifices had to be repeated year after year, but by the offering of Christ as our great sacrifice, these Jewish sacrifices were forever abrogated. "For by one offering" says Paul, (Heb. 10:14.) "he hath perfected forever them that are sanctified." Now, therefore these sacrifices having been forever abolished, the priest no longer enters into the holy place on the Jewish holy day to offer sacrifices for us. but it is our privilege now every Christian Sabbath to "enter into the holiest by the faith in the blood of Jesus"; there we can have sweet intercourse and communion with God, and there the Holy Spirit seals the gracious promise and assurance that our "sins which are many are all forgiven, go in peace." The worship of God was once confined to Jerusalem; but now our prayers meet acceptance everywhere. Every hill and valley is an altar and every home and closet a mercy seat. And even the Jews themselves no longer say that Jerusalem is the place of worship, having as a people been "scattered and dispersed" Our Saviour long since said to the woman of Samaria "Our fathers worship in this mountain; and ye say that Jerusalem is the place that men ought to worship, Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. Ye worship ye know not what. We know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshiper shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

Perhaps I need not say more to show you that the old Sabbath with its services are in the dreamless slumbers of the past. God in His wise economy of grace established a worship best suited to his ancient people, and it was fully subservient to their spiritual needs. But he saw fit in the new and better covenant, in the person and work of his Son, to institute a religion less formal, instead of dead sacrifices, we should present our bodies a living sacrifice, holy and acceptable, and that we "worship God in spirit and truth."

UNCLE ZEB.

[*To be continued.*]

MISSIONARY DEPARTMENT.

"Go ye into all the world, and preach the gospel to every creature."

How Stands Your Account.

A business man in looking over his cash account saw these two items together:

Pug Terrior (dog).....	$10.00
City Missionary.....	5.00

The differance made him quite uncomfortable and he decided to add $5 to the Mission fund. We would be glad if all professed followers of Christ would do that well and yet we can not see how any Christian could content himself with giving no more to God's cause than he had spent on a pug dog.

Our gifts to Christ ought to bear evidence of our love for him, but how can $10 given to Missions show our love for Him when we have just spent $10 for a pug dog? Do not these two acts show our love for the earthly to be as strong as for the Heavenly? That can not be right. Does a man show real love for Christ when he spends $1 for whiskey and 10 cents for the gospel?—50 cents for tobacco and 5 cents for the gospel? If a lady spends $10 for a bonnet and 25 cents to feed the poor, when $5 would have bought a bonnet in every way adapted to her needs, has she shown her love for Christ. I think not.

J. PRESSLEY BARRETT.

A Vast Empire for Our King.

There are in China and the neighboring countries not less, and probably more, than four hundred millions of Chinese! Pause and think—almost one-third of the human race, who all have the same written language, into which the whole Bible has been already translated. These dignified, industrious Chinese are a reading people, fond of literary pursuits, and they will peruse with avidity "the Sacred Books" of the foreigners, they are learning every year to respect more and more, or at least to regard with less suspicion than formerly. They see these foreign teachers have "come to stay," and that they come to do them good, to help their wives and children, to heal their sick, and bestow benefits upon them—not to get their money, or take possession of their country, as they feared. Of course there are still, as everywhere, disaffected, riotous people who try to cause disturbances, and would "turn the world upside down," if they could, but, as our missionaries get farther and farther into the interior, and Christian women go into their homes, and tell the dear "old story" that has been drawing hearts, and bringing joy and peace into troubled lives, ever since the first Christmas carols were sung by the angels, as the incarnate Saviour was born in Bethlehem, Chinese men and women and bright eyed children take up the strain and join in the precious minstrelsy, "Glory to God in the highest, on earth peace and good will to men."

The long-sealed portals of the whole vast empire are now thrown wide open to the entrance of the Bible and the missionary, who can go "everywhere preaching the word." not under protest as formerly, but protected by Imperial Edicts, and the new relations of China to the great powers of the world. There is absolutely nothing to hinder the good news of salvation from being preached throughout the entire realm of China—nothing but the lack of men and money, and as fast as these are supplied by the churches at home, just so fast will God's truth be sown broadcast in this vast empire. It is "the entrance of this Word giveth light, it giveth understanding to the simple;" and the promise stands sure, "My word shall not return unto me void; but it shall accomplish that which I please, and prosper in the thing whereto I sent it."

Our greatest encouragement is in the pledged promise of Him who "having spoken, will surely bring it to pass" Let our faith lay hold upon this, and make mightier efforts than ever before, to win China to our King. Let us pray more, give more, and toil more, with reference to this end, and this centennial year shall witness wonderful triumphs, that shall cause the risen Redeemer to "see the travail of His soul, and be satisfied."

Despite the growth of the past few years, and the considerable number of missionaries recently added to the forces in the field; a few facts will show how great the destitution that still remains in China. The most favored province is Fun Kien, which has a population of ten millions, with sixty missionaries; or about one preacher to 167,000 souls The same proportion would give Baltimore not quite 3 ministers, and Richmond one minister for less than half his time. The least favored province is Hunan, which has a population of sixteen millions, without a single missionary living among them.

Yet there are signs of promise in the present aspect of missions even in China Early in the year the Emperor issued an edict in which he speaks of the missionaries as "the guests of the nation." This to an Oriental means a pledge of good faith and hospitality to be limited only by the ability of the host. The edict directs also that, 'as the missionaries come to teach morals, they must not be interfered with;" and influential Chinese have recently sent to the throne a petition that Western studies be added to the role that must be pursued by all seeking degrees."

During the last ten years, the gain in converts has been 120 per cent over the entire period since the beginning of Protestant missions in China.

Another feature of wonderful encouragement is the movement known as "Woman's Work for Woman." The great importance of reaching the wives and mothers of the people, and the difficulty of access to them by male missionaries, calls for special work by women. Christian women at home have entered with enthusiasm into this department of missionary effort, and all over our favored land women's societies and children's bands are doing a mighty work, that God has honored and is continually blessing in China and other foreign lands. —*The Baptist.*

The Simplicity of Scholarship.

A writer in the *National Baptist* says he was once present at a meeting when Dr. Broadus advocated the endowment of Richmond College. What followed is very significant and suggestive After his speech, there was a call for contributions. A plain Virginia planter arose and said: "Brother Moderator, I am a plain, uneducated man I've heard a great deal said about the scholar who spoke just now, and I listened carefully to what he had to say, and I did not hear him say a single word that I did not understand. Now, sir, if educating a preacher makes him talk that way, I want to help, and so I'll give $50 to help endow Richmond College." I rather think that was one of the very best speeches I ever heard on Ministerial Education —*Intelligencer.*

Appearances Deceitful.

"Many a good thing is condemned because it is given a wrong name. To call a child's going in quick succession from one thing to another "fickleness," does not necessarily prove the child or childhood fickle. The bee in its rapid flight from flower to flower cannot be called fickle, because it has one purpose in view,—the search for honey. But to the casual observer the quick flight and the short rest seem but a sportive and fickle life. So the difference is with children, and with men and women, whether or not there is a purpose in view that regulates their seemingly fickle actions. Some who appear outwardly most constant and busy are really the most fickle, and some who appear most fickle are most consistent and constant in purpose."

Sunday School Department of the A. C. C.

BY J. F. BURNETT.

Up to this time Indiana has done the best in reporting Sunday school statistics to this office. The Quadrennial report of 1891 credits Indiana with five Conferences, four of which have forwarded reports neatly made and each showing good work. I very much regret that I cannot report the entire State and hope that the delinquent secretary will at once forward his report.

CENTRAL INDIANA.

President E. R. Pond, Clifford, Ind
Secretary D. O. Coy, Taylorsville, "

No. of churches in conference..	13
" members " ..	1028
" schools " ..	11
" " reported ..	11
" Officers.....	66
" Teachers.....	88
" Classes.....	88
" Pupils.....	510
Average attendance.....	444
No. holding 12 months. . ..	6
Amount of money raised.....	$100

Eleven schools in thirteen churches is better than many conference reports, but lacks just two schools of being as good as it could be.

EASTERN INDIANA.

Pres O. S. Green, Ft. Recovery, Ind.
Sec. Samuel Long, Versailes, Ind.

No. of churches in conference..	79
" members "	8850
" schools .....not known	
" " reported.....	34
" Officers.....	475
" Pupils	2580
Average attendance.....	1950
No. of conversions.....	140
" schools using Christian Literature.....	20
" papers taken	1000
Amount of money raised.....	$750

The secretary of this conference in common with many others deplores the neglect of church officials to make proper reports. That a conference of of seventy-nine churches should only have thirty-four Sunday schools shows an indifference either upon the part of the ministry to organize such schools or if organized upon the part of the proper officers to report them. Perhaps it has not occured to the leaders of the fourteen schools that do not use the Christian literature that the $750 raised is about twenty-two dollars to the school and that the fourteen schools paid into the treasury of other Publishing Houses about $300. Would not our own family fare better if this money had been sent home?

EEL RIVER.

Pres. J. W. Sellers, Mentone, Ind.
Sec. Peter Winebrener, North Manchester, Ind.

No. of churches in conference.	53
" members..... ..	4000
" schools	37
" " reported.....	37
" Officers.....	148
" Teachers.....	258
" Classes.....	258
" Pupils enrolled.....	2633
Whole number in school about.....	2000
Average attendance.....	2134
No. of conversions.....	173
" schools holding 12 months.....	20
" using Christian literature.....	34
" Quarterlies taken.....	1256
" Papers taken.....	1352
Amount money raised.....	$963 44

This report ranks among the best and Secretary Winebrenner ought to be proud of himself and conference and the three schools that do not take the home literature must feel a little lonesome; and the churches that do not maintain Sunday schools certainly will want to join the ranks of the churches that do.

WESTERN IND.

Pres. S. W Atkinson, Lebanon, Ind
Sec J. D. Thomas, Wingate, Ind.

No of churches in conference..	42
" members.....	3796
" Sunday schools.....	33
" " reported..	33
" Officers (approximately).	198
" Teachers "	198
" Classes "	198
" Pupils in school	1786
" Schools holding 12 months	24
" " using Christian literature Nearly all.....	
" Amount money raised...	$600

As I record this report I can but wonder what the 2010 professing Christians are doing while the 1786 are in Sunday school. As the Sunday school prospers so prospers the church and it is the young that we are to look for the manhood and womanhood of the Christian church of the future

Brethren, send in your reports. If the blanks I mailed failed to reach you, notify me and I will at once supply you.

On Zion's Walls.

Watchman, what of the night? Watchman, what of the night?—Isa. xxi. 11.

Lift up your eyes and look on the fields; for they are white already to harvest.—John iv. 35.

Walk about Zion, **** Mark ye well her bulwarks, **** that ye may tell it to generations following.—Ps. xlviii. 12, 13.

New England Matters.

Our winter this far, has been very mild. We have had no snow to make sleighing on the New England coast, and but very few days of winter weather. The temperance sentiment is rather on the increase in Massachusetts. Several cities at the last election voted for prohibition for the first time. Rum-cursed Boston came nearer doing it than ever before. If it makes as much gain next year as it did this, the saloon will have to go—sure.

Some of our ministers have recently had calls to vacant pulpits. There are other pulpits in need of pastors. I hope some one may be called to the church where I have preached eight years. I feel the need of being released. Though in my 79th year, I am physically strong, and have not lost a meeting on account of sickness for 18 years.

Many of the congregational churches have abandoned their old Calvanistic creeds, and adopted creeds far more sensible and scriptural. There was never a better union feeling among the New England churches, than there is to day. It is slow growth but healthy.

As a rule, the preaching, in nearly all the pulpits, is less theological, and more spiritual and practical than it was many years ago. They don't compass sea and land to make one proselyte, as they did formerly. Many of the churches are glad to get our ablest ministers into their pulpits and I think they would cheerfully take in the whole church and no questions asked. This state of things is largely the result of Christian preaching by Christian ministers. I have been in the ministry a little over fifty-three years, and the change for the better during the past half century, is very gratifying. "How good and how pleasant it is for men to dwell together in unity"

Last summer I made a "flying visit" to Maine, my native state. While on that visit, I preached for the Baptists and Congregationalists; and the first Sunday in September, I preached in a Methodist church, in the very place where I preached my first sermon fifty-three years ago that very day. The most of my first congregation had joined the great congregation on "the other side of the river."

H. M. EATON.

Middleboro, Mass.

Trip to High Point.

I started to High Point on the 12th day of this month, Brother J. W. Holt met me at Graham Station. I went out with him to his splendid home where we found his exellent wife waiting our arrival, who knows precisely now to make one feel at home. We all talked of the Church and its condition, the home mission work and the Conference and its general enterprises. Brother Holt being the chairman of the committee on home mission and I a member of that committee I prevailed on him to go with me. So next morning notwithstanding the snow we went to Burlington by sun up and boarded the train for Greensboro where we soon arrived and waited half an hour, after which we boarded the train for High Point. We soon reached the town. We went straight to the Snow Sash and Door Factory where we found brother Roach in the office and the man who had loaned him the money for the church building. So we soon settled off everything and took the deed for the High Point church property when the matter was fully adjusted, we then started in company with brother Roach to the church. When I reached the church I was well pleased with it. It is a beautiful church well equipped with a good stove, chandelier wall lamps, fine pulpit, carpeted, a fine sofa and a nice organ. It is a church that this or any other Conference ought to be proud of. Brother Roach deserves credit, also his High Point friends. Brethren and sisters they have done a noble work there. We had services at the church at half past seven o'clock. The weather was so inclement the congregation was small. Brother Holt preached a good sermon. It was a touching thing to see the brethren getting up and thanking God that their church had been released of debt and also thanking the brethren of the Conference for having taken such an interest in them. They say it will be an easy matter to raise one hundred dollars of this money in High Point and in the church by Conference. We told them if they would the Conference would strike off even with them. Brother Holt and the brethren and myself think that is the place for Conference in 1893.

J. D. WICKER.

Osgood, N. C., Jan. 16, 1892.

One Great Millennial Church.

If this world is ever taken for God, and its sins overthrown, it will be by the marching of all the hosts of God in solid column to attack. The sixteen kinds of Methodists will come under one wing, the ten kinds of Baptists must come under another wring, and the seven kinds of Presbyterians under still another wing. After all the branches of each denomination have united, then the great denominations nearest akin will unite, and this absorption shall go on until there shall be one great Millennial church, divided only for convenience into geographical sections, and as of old it was the "church of Laodicea," and the "church of Philadelphia," and the "church Thyatira;" so it shall be the "church of America," and the "church of Europe," and the "church of Africa," and the "church of Australia." Of that world-wide church there will be only one article of creed—Christ first, Christ last, and Christ forever.—*Dr. Talmage, in New York Observer.*

The Christian Sun.

THURSDAY, JANUARY 28, 1892.

REV. W. C. CLEMENTS, - - - EDITOR.
D. J. MOOD, - - - OFFICE MANAGER.

Terms of Subscription.

One year, cash in advance $2.00
Six months, " " 1.00
Three months " ..... .50

Advertising rates furnished upon application.

Where is Brother G. R. Underwood? Brother, please use your pen some.

***

Let the local agents at the various churches for Elon College, push the collections.

***

Rev. J. W. Holt was a visitor at the SUN office this week and made us glad by leaving some money with us.—M.

***

We are glad to know that Col J. M. Pugh, of Morrisville was able to be at church last Sunday to hear Dr. Long preach.

***

Many thanks to the press, brethren and friends for words of sympathy for the loss sustained by the CHRISTIAN SUN in the late fire at Raliegh.

***

Rev. Alice A. Draper, is now in Virginia, and is ready to answer calls for special or revival services. All mail addressed to her at Surry, Va., will be forwarded to her place of labor.

***

Dear readers, please continue to excuse the absence of the four pages of the SUN un il we can replenish our type. As soon as we can get the type the SUN will shine again from sixteen pages.

***

With this issue Rev. N. G. Newman commences a series of articles on an important question. Bro. Newman is an excellent writer; and the readers of the SUN may look out for something of interest.

***

The readers of the SUN will be pleased to see an article this week from the pen of Rev. N. Summerbell, D D. It was written years ago, but has lost none of its interest by reason of its age. It is now held the more sacred, since its author has been called up to the higher life.

***

Brethren, in the purchase o' new type and other material necessary, we need money. Let the friends of the SUN help by sending renewals and new subscribers. We make a special offer to persons getting up a club of new subscribers. It is an easy way to pay your subscription. Read our clubbing offer.—M.

***

Dr. F. E. Clark, of Boston, President of the National Society of Christian Endeavor, delivered an interesting lecture in the First Baptist church in this city Monday night. We commend the organization of a Y. P. S. C. E. in every church where no such or similar society exists.—M.

***

The *New York Independent*, is one of the best religious newspapers that finds a place on our table. It has recently issued a complete Index for 1891, which comprises 10 pages—40 columns—of solid matter. No other paper that we know of gives its readers as much good sound reading in a single year as the *Independent*. We commend it to all lovers of religious reading.—M.

***

"In the Time of Sickness" is a very stimulating and suggestive little booklet just issued by Thomas Whitaker (2 Bible House, New York) The author is the Rev. George Hodges, a well known minister of Pittsburgh. His message to those in sickness and distress is uplifting and comforting indeed. Send ten cents in stamps for a copy.—M.

***

The editor of the CHRISTIAN SUN speaks of the editor of the *Herald* as being a man "well advanced in years," etc. We hardly know whether to take this as a compliment or not. People are apt to be a little sensitive on the age question But, really, can a man be well advanced in age at fifty-three? That to us is simply the bright morning of age and the sweetest period of life we have yet seen.—*Herald of Gospel Liberty.*

It will be seen from the above that Dr. Watson is after us a little because we spoke of him as a man well advanced in age. Just how we got hold of the idea that he was well advanced in years, we are not able to tell. But as age and wisdom usually go together, we guess that we reached the conclusion from his excellent editorials. Now doctor we assure you that what we said was intended as a compliment; and, if you will forgive us this time, in future, we will not say any thing about your age where the ladies will hear of it.

Our Clubbing Rates.

We will send the CHRISTIAN SUN *free twelve months* to any one sending us eight new subscribers with $16.00 in advance. We do not require them to be at the same office; but remember they must be new subscribers.

In sending money for the SUN, please always mention the office to which the paper is to be sent.

Prayer.

Prayer is a subject about which much has been said and written. It is one of those things with which people have grown so familiar, that its real essence is almost lost with many. Thousands join in with the form; but with minds at the same moment holding fellowship with the world.

Paul represents prayer as groanings which cannot be expressed. From this idea of Paul's, we reach the conclusion that there is in true prayer an earnestness that is too often absent in much of the modernized prayer. There is quite a difference in praying and saying prayers.

In the Bible, we have accounts of prayer in various attitudes; but the most common is kneeling. One may pray earnestly in any position, if the heart is right; but kneeling seems to present more of the spirit of humbleness than any other. We often read that Jesus knelt down to pray. Paul bowed his knees daily before the Father of our Lord Jesus Christ. Possibly we cannot do better than to follow these New Testament examples And other positions than kneeling are confined more to the Old Testament than the New.

Often the question is asked, does prayer change God? We answer, no, God will be sought unto for His blessings. Some things He does, which he would not do, if he were not asked. But, in such cases, it was not His purpose to do them until asked and it was His purpose to do them when asked. God does many things that is not His work nor purpose until the conditions are complied with upon which the promise is made.

Earnest prayer does not change God; but it changes greatly the earnest supplicant. It presents to one's view his nothingness in God's sight. And when man begins to see and feel his weakness, he is being prepared for a blessing; for all self must get out of a man before God gets in him.

Let us have more earnest, heartfelt prayer. It will make God's people love each other better; it will make us more like Christ; it will carry us farther from the world and nearer to heaven.

Enquiry.

A brother writing from Winston-Salem, N. C., Jan. 30th, asks a very important question. He says, Why is it that there is no Christian church in Winston-Salem? He says there are churches of almost every other denomination, and thinks certainly there ought to be a Christian church in this thriving city. We hope some one will tell this brother, through the columns of the SUN, why there is no Christian church there.

Go to the Second Class Car, Gentlemen.

Frequently ladies and gentlemen of the traveling public are surrounded by unpleasant eviroments. They purchase first class tickets, ride in first class cars, but in company with some second class people. Men are not allowed to smoke in first class cars, which is right. But often they do a worse thing. They drink whiskey, using the water glass out of which other people have to drink. Gentlemen, and even ladies, whose very being shudders at the unpleasant odor of strong drink, are forced to drink from the same glass where these whiskey guzzlers drink, or go starving, almost, for water.

Again, these people sit in the first class car and play cards as though they were in a bar room, their native palace.

Would not the railroad commission better serve the state by looking after this matter than some of the things which it has handled?

The Convention.

It will take only a short time for the months between now and the time for the meeting of the General Convention, to pass away. Let every member begin now to make his arrangements to attend. No one should let any little thing keep him away. Men who are not willing to make a sacrifice to attend should not let their conference elect them.

We want a full attendance. There will be matters of importance for consideration. Judging from a human standpoint, the future prosperiy of the Christian church, depends largely on the work done at the Convention.

Let every member come with every thing that he wants done in proper shape to be presented to the Convention for action.

Why I Love the Christian Church.

HERALD OF GOSPEL LIBERTY.

I love the name Christian. It was the name chosen and given by the Lord. "The disciples were called Christians first in Antioch" (Acts 11: 26); that is, were by divine appointment called Christians. Therefore the name has charms for me. It was the name of the master, and becoming his servants. It was the name of the bridegroom, and becoming the bride. It was a religious name.

I love the Christian church on account of its charity It has no selfish creed; no narrow fellowship. It seems blessed to have a church in our midst which requires nothing for

faith or practice except devout trust in our Lord Jesus Christ; a church uniting truth with charity, obedience with liberty, and earth with heaven; which has a Bible foundation broad enough for all to unite upon, and the name Christian, which is precious enough for all to unite under, and its only leader Christ. Why should we not love such a church? If it were dissolved we would desire another. If we neglect its principles living, we will want no others when dying. None others will live in eternity.

I love the Christian church on account of her scriptural discipline. Jesus said, "If thy brother trespass against thee, go and tell him of his fault between thee and him alone; if he shall hear thee, thou hast gained thy borther."

I love the Christian church because it is innocent of the great crimes of:1. Adding to God's word; 2. Teaching traditions of man; 3. Dividing the church,contrary to Jesus' prayer, or persecuting the saints.

I love the Christian church for its freedom. In that church none are greater or less than others, none below or above others; but all are one in Jesus Christ. It is a common brotherhood—a Christian republic, where all are equal in Christ Jesus.

I love the Christians because they labor for the union for which the divine Jesus prayed, in the seventeenth chapter of John; and St. Paul commands, in the first, third, and twelfth chapters of Corinthians and fourth of Ephesians; and which the leading thinkers of all denominations are now praying for. To secure this the Christians adopted the original and only divine foundation, adopting all of God's word and omitting all of men's words.

I love the Christian church because it is evangelical. The Christians hold everything just as the evangelists gave it. Other statements may be evangelical, but we know that the Christian is, because it is in the very words of God.

I love the Christian church because:

Its peculiar work is to preach Christ.

Its great object is to save souls.

Its desired work it to labor in revivals

It love to see sinners converted, and to hear the songs of babes in Christ.

Its mission is to restore Bible religion and reform the world.

I love the Christian church because it has nothing that can be objected to —no human name to offend, no human creed to believe, no human leader to follow, no human doctrine to enforce, no human commandments to obey! By adopting the Bible alone they secure all truth. In this we are like the apostles We have no human creeds, and they had none. We hold to the Bible alone, and so did they. We are called Christians, so were they. We fellowship all Christian, so did they. We preserve the church in its normal form. Every word which we omit they omitted. Every word which they retained we retain.

"Come, my friends and Christian brethren,
Bound for Canaan's happy shore!
Come, unite and walk together,
Zion's peace we'll then restore!"

I love the Christian church for its work, for what it has done for the world and for the church. It has labored to exalt the Bible and to bring about union.

The Christians, in 1793, established the first church in America combining all the heavenly views and principles of which I have spoken.

I love the Christian church because its great principles are the fundamental principles of all denominations; and though a man should believe all that all the rest believe, no church would receive him unless he add to that all, all also that the Christians believe.

I love the Christian church because its principles will survive death, and last on and on in eternity.

"The God we worship now
Will guide us till we die;
Will be our God while here below,
And ours above the sky."

There is not one of the principles of the Christian church which we will have to lay down when we come to die. Its God, its Christ, its Bible creed, its coveted union, its communion of saints, its universal fellowship for the good—all these are embraced by the good when they come to die, and all of them are precious in heaven.

N. SUMMERBELL.

Suffolk Letter.

The grip is releasing the people again in this place, and, with sunshine yesterday, church attendance was good. It would be better for the nation, and infinitely better for the spiritual condition of the church, if the Sabbath was more religiously observed by all. Many never go up to the house of prayer, nor listen to a gospel message. It is the exception for some church members to attend Sabbath school or church, and religion to them is an intolerable mystery and burden. Waiting upon the Lord in the ordained methods of the church brings light to the understanding and peace to the heart. Religion is a very simple thing and when we become as little children, we shall enter into the "length and breadth,and highth, and depth," of our Father's love "Forsake not the assembling of yourselves together, as the manner of some is." The privileges of the sanctuary are among the common blessings of a Christian community, and many fail of their portion.

The work on our new church will not be resumed till the winter breaks, and then we will try to push it on to completion. It is a big undertaking, but the cause of Christ is worthy of our noblest endeavor.

Captain Richard Copeland, one of Bethlehem's oldest and best members and a deacon, recently had a sweet departure into the "kingdom prepared from the foundation of the world," and leaves behind him the fragrance of a bright Christian experience and the influence of a useful life. He was among the tall cedars of Lebanon. A life so simple and so full of Christ as to command the confidence and admiration of all who knew him.

And then to hear of the death, in N. C., of Hon. W. K. Martin, a Christian gentleman descended from historic parentage, being a grand-son of Nathaniel Macon, who left Princeton College in 1777 to join a company of volunteers,and on his return to North Carolina began the study of law, but soon re-enlisted as a volunteer, and although several offices were urged on him, he remained a private until the treaty of 1782, serving at the surrender of Fort Moultrie, the fall of Charleston, the rout of Camden, and with General Greene in his retreat across Carolina. He was elected to the Senate of his State, and to the second Congress of the United States He served in Congress from 1791 till 1815, when he was chosen Senator and continued in that office till 1828 He was speaker of the House, was President *pro tempore* of the Senate, received the electoral vote of Virginia in 1824 for the Vice-Presidency, and during his political career of fifty-seven years never recommended any of his family to public office. Thomas Benton says of Macon, that he "spoke more good sense while getting in his chair and out of it than many delivered in long and elaborate speeches" He was the intimate friend of Jefferson, Madison, and John Randolph of Roanoke. Randolph said to him in his will: "He is the wisest, the purest, and best man he ever knew." He died in 1837. Bro. Martin was also a nephew of governor Martin. Not only was he thus *de*scended from noble men: he has now *as*cended to dwell among the immortals in glory. Well may the Oak Level Christians both mourn and rejoice: mourn over their loss and rejoice over his victory through Christ. For ten years he served in the Legislature of his State, winning honors for himself and county. To the bereaved family I would offer the sympathy of Christian friendship, and the comfort for those who mourn "in hope." Peaceful be his ashes till the little church-yard shall yield up its treasures at the sound of the last trump and call of God.

W. W. STALEY.

Jan. 25, 1892.

Elon College Notes.

The snow has all disappeared and then we had rain, rain, but yesterday and Saturday were days somewhat indicative of approaching spring. Such changeable weather of course makes "bad colds" quite prevalent.

Much la grippe has prevailed in our community for the weeks past and some fatal cases were reported sometime since from the neighborhood, but none in our little village. How well we at Elon have been blessed for the past year and a half! During this time not a single death and not even a case of sickness that was of long duration and that might be considered dangerous is recorded. Surely this must be in answer to the prayers of mothers and friends from whom we are separated. And may the Lord be praised for his protection over us and his lovingkindness toward us. And while no dirt has been broken here, no marble shaft been reared, to tell the story and mark the spot of a lost life physically and mortally, another question comes to our mind, one which time will not answer, but eternity wil reveal.

The question before us is this. Must any student who has been at Elon for the past fifteen months ever look back upon the days spent here and influences and which were shed upon him have, as days to be regretted and as influences which sounded the death knell to his spiritual welfare, cursed his existence and blighted his hopes for the future? Did the lessons he learned from his associates, his friends and his teachers erect for him a milestone on the road to progress mentally, morally and spiritually or did they build for him a sad monument of fadeless marble which marks the turning point in his career - a career which afterwards followed out led to sorrow, to sadness and to ruin? Let us hope that it was the building of our mightiest milestone toward progress and let our prayers to God ascend that no student who has ever gone or will ever go, from the walls of Elon College will, in after life, have to rear in his mind a marble slab in darkest colors painted and place it here to mark the unhallowed spot where the influences were generated and brought to bear upon him which brought ruin to his would be manhood and sapped the life blood from his spiritual existence. There are a few facts which when remembered are sufficient to make a student tremble in the presence of his associates, and a teacher stand in awe as he goes in and out before his pupils. During the school and college days of a youth the mind is in a formative, plastic state, ever active and as readily acted upon. Every lesson, every thought, every influence imprints itself and its effect upon that mind either to debilitate or to strengthen, the better capacitating that mind for the enjoyment of the good the truthful and the beautiful, or on the other hand casting dark shadows upon that spark of immortality causing it finally to be buried in ruin and entombed in chaos.

"You may build temples of brass and they will perish, erect structures of marble and they will crumble, but he who influences the human mind,is writing upon a tablet which time will not destroy nor age efface."

J. O. ATKINSON.

Elon College N. C. Jan. 25, 1891.

THE CHILDREN'S CORNER.

My Dear Children:—

Our Corner looks quite respectable this week. I know it can be kept well filled this way every week if you only willed it so. We hear from a number little girls, but the boy are mysteriously silent. Boys, how is this? Are you going to let the girls beat you, in writing and sending money for the good work and answering Bible questions? I want some boys' names on our list as well as the girls. Children, there are lots of places where we need educated preachers to go and work for the Lord, and to help in this good work, we need money, and the half dollars, quarters, dimes and nickels that you send do lots of good in this noble work. This is a missionary work we can all help in. Now be good children and do what you can and all will be well.

Cordially yours,
Uncle Tangle.

A SHORT LETTER TO A SCHOOL GIRL.

[We found the following letter among some old stuff the other day, and think it is so good we reprint it. —U. T.]

You are just beginning a new school year, and have written to ask my advice on certain points concerning your conduct. One question you ask is this: "Suppose a girl asks me to do something, and I am not sure whether it is right or not. What ought I to do?" Let me tell you a little anecdote.

When I was at the sea-side last summer I came across three or four pretty little girls standing at a corner and looking somewhat wistfully down the street towards the wharf, where a steamer was just coming up. As I was detained a moment by a passing train I could not help overhearing their conversation.

Said the tallest girl, "Our mothers did not say we must not go."

"No," answered another; "but they did not tell us we might, and they might not like it."

There was a moment's hesitation, and then he smallest of the party, a a little mite in a white slip and blue ribbons, spoke up very decidedly:

"We don't know whether our mother would like it or not and that is reason enough. We won't go!"

"Yes; that is enough!" agreed the other; and they turned and walked briskly in the other direction.

My little maid in white had the right principle. If you do not know whether a thing is right or not, that is reason enough for letting it alone, especially if the matter is one of convenience or amusement. You have no right to run the risk of displeasing your parents and teachers, and thereby offending your heavenly Father. To run such a risk is to commit a sin of presumption. A good old friend of mine used to have this saying, "Safety is never dangerous." You may not be late for school if you take that walk, but you will not be late if you don't take it. That piece of plum cake or candy may not give you the sick headache if you eat it; it certainly will not if you let it alone. That story-book some one has offered to lend you may not be a bad one. It will be sure not to harm you if you don't read it.

It is not often that a question of duty is at all doubtful. The doubt almost always refers to some extreme of pleasure. In the first case you can almost always ask the advice of your parents or those who stand in their place; but if that is impossible, you can always carry your doubt to your heavenly Father, and be sure that he will in some way direct you. In the second case the fact that you do not know whether the thing is righ or not makes it wrong for you, and you are safe to let it alone.

Franklinton, N. C., Jan. 18, 1892.

Dear Uncle Tangle:—I heard that your press was burned so I thought I would print you a few lines for your paper. Tell the cousins I went to tell Aunt Minnie and Ethel good bye, and saw Aunt Myrtle. I send five cents for the Band.

Yours lovingly,
Willie Staley.

Willie, that is a nice letter for such a little girl to write. I hope you will write often.

Franklinton, N. C. Jan. 18, 1892.

Dear Uncle Tangle:—I hope all the cousins had a nice time as we did during the holidays Our first pleasure was papa's coming home. Then he always arranges a small Christmas tree. All our cousins that live near come and we have a good time. School has opened and we do not havs time to write much. I send one dime for the Band Love to all the cousins.

Annie Staley.

Annie, so far as I have heard all the cousins had a very pleasant Christmas, and we should be glad of it.

Youngsville, N. C. Jan. 18, 1892.

Dear Uncle Tangle:—I will write to you as Sisters Minnie and Maud are going to write. I am ten years old. I go to school to Miss Lillie Mitchel, I like her very much I will tell you what I study—universal history, Swinton's word book, and arithmetic. I received a pair of beautiful vases from Miss Lizzie Pierce and Miss Myrtie Boyd, for which they will accept many thanks. I will ask a question: How old was Terah?

I am your little friend,
Myrtie Klapp.

Glad to hear from you and your sisters, and hope you will write often, and answer lots of questions.

Youngsville, N. C., Jan. 18, 1892.

Dear Uncle Tangle:—Papa came home last monday night was a week ago and brought us children a box of nice presents, presented by Miss Lizzie Pierce and Miss Myrtie Boyd. It made us feel like old Santa Clans had come again. Mama also received a nice turkey from Mrs Reuben Thompson of Pleasant Grove, Va. I will tell you what I received: It was a beautiful handkerchief case and a white silk handerchief in it. We take this method of expressing our appreciation for the box mentioned above and turkey. I will ask the cousins a question: What kin was Elon to Esau's wife? Can any of the little cousins answer my question?

I remain your neice,
Minnie Klapp.

Very good, now write and answer some of the questions the other's have asked.

Youngsville, N. C., Jan 18, 1892.

Dear Uncle Tangle:—Will you admit a little girl only six years old among the cousins? I am going to school to Miss Lillie Mitchel. We love her very dearly. She is now very sick with lagrippe. I have just recovered from it myself I received a beautiful doll from Miss Myrtie Boyd and Miss Lizzie Pierce, for which they will accept many thanks. I will tell the little cousins what I study in school—I study geography, and arithmetic, and Swinton's word book, and am nearly through the fifth reader. How many windows did Noah's ark have? Will some of the little cousins answer my question? I have written this myself.

Your little friend.
Maud Klapp.

Yes, Maud, we will admit little girls and and glad of the chance, especially good girls, and I know you must be good for you have such a nice papa and mama.

Franklinton, N. C., Jan. 18, 1892.

Dear Uncle Tangle:—I felt sorry for cousin Minnie because she was alone last week. As this is the beginning of a new year I think the Band should renew their energies. I am eleven years old and have been a member of the Band five years. I have not seen where any of the cousins answered Aunt J.'s ques i n I wil have to call on her. I am sorry to know that preachers have the worst children, as it falls to my lot to be one of them. I am sorry to give up aunt Minnie, hope she will write to us some time. I am glad to welcome Aunt Myrtle. I will answer cousin Minnie's question: Enos was nine hundred and five years old when he died. I will ask the cousins a question how long was it after the last prophet before Christ came? Much love to you and the cousins. I send one dime.

Your loving neice,
Bessie Staley.

Bessie, I wish you would write oftener than you do. Suppose you try it. We all enjoy your letters. We all miss Aunt Minnie very much since she has gone back to Virginia.

Kind Words—Flattery.

It is the spirit of the speaker that rightly measures words that are spoken. Not so much what a man says, what he thinks and why he speaks, should be considered in any fair estimate of his freest utterances. One person by his very nature feels more intensely and expresses himself more enthusiastically than another, and all his words should be taken in view of that truth. Flattery or fulsome praise is repellent to any refined nature; but that which would be included within this range from the lips of one person, might from other lips be nothing more than the honest and hearty expression of a true soul's truest self. Good Dr. Donne, writing to the excellent mother of George Herbert, whom he loved and honored most highly, spoke in warm praise of her noble self. Then he added: "If this sound like a flattery, tear it out. I am to my letters as rigid a Puritan as Cæsar was to his wife. I can as ill endure a suspicious and misinterpretable work as a fault; but remember that nothing is flattery which the speaker believes; and of the grossest flat eries there is this good use, that they tell us what we should be." In judging the warmest words of our warmest friends, we are to have in mind what our friends really feel and think concerning us, and are to receive as fitting, such words as we are sure they deem fitting and true.

The weakest living creature, by concertrating his powers on a single object, can accomplish something The strongest, by dispersing his over many, may fail to accomplish anything —*Carlyle.*

You may lose a great deal for Christ, but you will never lose anything by Christ You may lose for time, but you will gain for eternity; the loss is transient, but the gain is everlasting.

THE SUNDAY SCHOOL.

Lesson V.—The Suffering Savior.

ISAIAH 53:1-12

GOLDEN TEXT—The Lord hath laid on him the iniquity of us all. Isaiah 53:6

Isaiah prophesies the sorrows of the Savior. It was a great honor in the days of the kings of Judah for men to be endowed with power from on high to foretell events It would be a great honor in this day. People would look upon it as marvellous. They always regard great men with reverence. Common people look upon the well educated as little more than human. They regard it as something remarkable for men to be able to sweep the heavens with their telescopes and tell what kind of weather we will have during the following year. They cannot understand how the elements of the air can be transformed into motor-power for our street-cars and railway trains. Yet we have here the prediction of a man who was, by far, smarter than any modern astronomer or meteorologist. He was endowed by God with a power which he could not obtain by his own work. As probably the ablest of the prophets he proclaimed what should happen in the future. His prophecies were often disagreeable to the Jews and they hated him for it. Nothing unusual! No one cherishes good feelings towards him who foretells downfall.

"Who hath believed our report, etc." This question is general, It may convey the idea that none believed it, or it may mean, that the report was so marvellous and unnatural as to make it rather hard to believe. It certainly must have sounded ridiculous to a Jew. The idea of the one who was to be their leader and redeemer being the recipient of the treatment declared in the report was more than the Jewish mind could reconcile.

"For he shall grow up, etc." From the 2nd,3rd, and 4th verses we have the Messiah described. He was to grow up as a tender plant, to have no special beauty nor anything that would have the tendency to attract the human eye, he is to be dispised and rejected of men, he is to know all about grief by experience, he is to receive no esteem from mankind, but it is to bear the griefs and burdens of mankind and be deemed smitten of God on this account. A rather gloomy account of the Messiah. One would naturally expect a person of comeliness, attended by gleaming cohorts, bands of music, and outward show of great power, rather than the kind of being which we have described. But show and appearance were not the things with God. These two follies had already been the gods of a majority of mankind. They were worshiped then as they are today. God perhaps wanted to give an example of what a man might be without accompanied by those foolish things which we poor humans deem so essential.

The 5th and 6th verses declare the purpose of Christ's. Wounded for our transgressions, bruised for our iniquities, by his stripes we are healed, the iniquity of all is laid upon him. Has there ever lived, or will ever live a human who can estimate the enormous amount of sin for which Christ was to atone? May, the mind grow dizzy at the immensity. No wonder it brought drops of blood through the pores of the Great Lamb of God when resigning to the will of his Father. Surely an iron will! Nothing but the courage, the, purity, the goodness, the pity, and the love, all personified in our Savior could have succeeded in satisfying that will

The description which is here portrayed of his trial and death makes it peculiar indeed, if we do not stop to think of the motives actuating the man. But looking at it from our present knowledge and surroundings we see that the actions of Christ during these trying events were only the natural results after motives prompting him. Any one at the time of the prophecy could not understand why Christ should thus act, neither could those living at the time of the fulfillment of the prophecy understand it. But viewed in the present light it is perfectly plain. So natural is it for people not to be able to understand the works of God at the time of their occurence. We can understand God's actions toward Abraham in the command to offer up Isaac, and his course with the children of Israel in the wilderness, very clearly, but they could not understand it. They doubtless thought God hard in his demands when in reality, he was doing all for the best. That is the way it always happens with every one in this life.

HERBERT SCHOLZ.

To the Sunday School Workers of North Carolina.

BRETHREN, The Executive Committee of the Sunday School Association of North Carolina, issues this call for its Eleventh Annual State Convention to be held in New Berne, on the 29th, 30th and 31st days of March, next. The Convention will be attended by Mr. Wm. Reynolds, of Peoria, Ill., late President of the International Sunday School Association and now Superintendent of Organization of that Association (the most prominent Sunday School Convention worker in the country) and by Prof. H. M. Hamill, Superintendent of Normal Work, of the Illinois Sunday School Association.

The representation in the Convention will consist of members of the State Executive Committee, all speakers named in the programme of the Convention, and five delegates from each county

Greatly reduced round-trip rates of fare will be obtained from all railroads. If arrangements can be effected, a special train will be run from Salisbury or Greensboro to New Berne. An outline programme and information concerning railroad facilites will be published as soon as practicable.

All counties which have not held Conventions since last March, are earnestly requested and urged to take immediate action, hold Conventions and elect delegates to the State Convention. A full representation from every county in the State is greatly desired

We appeal to the Ministers, Superintendents and every lover of the Sunday school cause throughout the State, to bestir themselves and see that County Conventions are held in counties where none have been held during the year.

The press of North Carolina, ever willing to do its part in every good work, can be used, and we appeal to each worker in the cause to see for himself that a call for a County Convention is issued at once.

Let it be no longer delayed. Any Sunday school worker is commissioned to arouse the brethren to the issuance of a call.

A profitable and pleasant time may be expected. Let no county fail to be represented

By order of Executive Committee.

GEO W. WATTS, Chairman.

H. N. SNOW, Secretary.

Durham, N. C., Jan. 20th, 1892.

The Christian's Path Not Always Smooth.

Though the road to Heaven, in the highest sense, is a blessed one, it is not so easy and flowery as many imagine. It is not best that it should be, otherwise it would have been. As one has said, "It is not paved in triumph, though it is to end in victory." For the suffering of death Christ himself was crowned with glory and honor. Let it suffice that the servant shall be as his Master. Here is endurance, the battle, the burden, but yonder rest, joy, peace, glory. May the fact that Jesus has suffered and died for us, bring our hearts into sympathy and fellowship with his love, and thus make him our Saviour.

D. E. MILLARD.

Portland, Mich., Jan. 16, 1892.

A Suggestion.

BRO. CLEMENTS:—Having heard something in regard to the division of the N. C. & Va. Christian Conference, and being a member of the Deep River Christian Conference, I would like to offer the following suggestion:

1st. That the N. C. & Va., and Deep River Christian Conferences be consolidated

2nd. That a division be made then in whatever way may be deemed proper.

Brethren, what do you think about it?

Fraternally,

YELIR.

Change—Progress.

Progress is change, although change is not always progress. We change with the progress of years, but we do not necessarily progress with the changes of years. We may change by moving about in the same limited range of thought and purpose, year by year, without making substantial progress; or we may change year by year while making steady progress onward and upward. "It seems to me that the seasons are changing," says one. "The cold weather begins later than years ago, and so does the warm weather." "Well, I don't see but my birthday comes along at the same season every year," was the rejoinder. Our birthdays bring changes; but do they bring progress?—*Selected.*

Instruct in the Way of Right.

Restraint is one of the essentials of the right training of others, as well as the right training of one's self. But no one is ever incited to good action by simple self-restraint, or by having restrictions imposed upon him by some one else. It is often said that children brought up very strictly are sure to burst their bonds in time and quickly go astray. And it is true that nothing is more dispiriting to a child than the consciousness that his parents make no other effort to help him to do right than hindering him from doing wrong. Many a parent acts as if his duty to his child were completed in the use of the word "don't;" and many a child is thereby left to dodge blindly among the innumerable negations or prohibitions without being furnished with any positive principle to guide him out through the maze towards the open road of righteousness. Let any parent who has erred in this matter of incessant "don't-ing," or nagging, try the experiment of saying "don't" to himself before he says "don't" to his child. Then let him try the experiment of sympathetically helping the child onward toward the right, instead of exclusively restricting him from the wrong. It is pretty certain that he will find that he and the child will come closer together, and that together they will move onward and upward.

Covetousness.

It has been said that the great sin of the church is covetousness. Whether this is true or not, we all know that covetousness is a great sin, and a sin which, there is reason to fear, prevails extensively among the membership of the church It is not generally looked upon as a low and degrading sin, which it really is. One who is covetous does not think he is guilty of a sin closely allied to fetichism; yet this is a fact. "Covetousness is idolatry." Idolatry is to give the creature the place in our hearts which belongs to the Creator. If instead of trusting in God, we are "trusting in uncertain riches," we are covetous, we are idolators. Christians, especially those upon whom God has bestowed an abundance of this world's goods, ought to guard against this sin. Every one ought to desire to know whether or not he has fallen into it. We should not content ourselves and quiet our conscience by the thought that we are giving to the Lord somewhat liberally, and even more generously than many of our brethren. We ought to be sure that in the performance of this, as of every other duty, we are doing what God requires us to do.

What makes this sin peculiarly dangerous is that one may confess to be a Christian and yet be covetous, without losing social or religious standing among respectable people. If he were a thief or a drunkard he would soon be brought into disgrace. But he may keep on robbing the Lord and withholding "the tithes and offerings" all his life, and yet be considered a respectable man.

It is, without doubt, the prevalence of this sin in the church that causes the great lack of means for carrying forward the missionary work of the church. If all were free from this form of idolatry and gave as the Lord had prospered them, the treasuries of the board would be filled to overflowing, and from the opened windows of heaven God's blessing would descend upon the whole church.—*Southern Churchman.*

Vick's Floral Guide, 1892.

True and tried friends are always welcome, consequently "Vick's Floral Guide" is sure of a warm reception, especially when dressed as daintily as this year. The "Nellie Lewis" Carnation on the front of cover, and "Brilliant Poppies" on the back, are unusually attractive, and the numerous colored plates of flowers and vegetables are certainly works of art and merit. The first twenty-four pages, printed in violet ink, describe Novelties and Specialties. Send ten cents to James Vick's Sons, Rochester, N. Y., and procure a copy of this attractive and useful catalogue. It costs nothing, as the ten cents can be deducted from the first order.

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Hell is not cured by homeopathy. Many formerly hoped to escaped eternal torment by taking a smaller dose of torment in this life. By making themselves miserable here they expected to rid themselves of misery hereafter. This is now all reversed, and instead of pain joy is supposed to be the seed of joy. Pain only gives rise to pain. The good begets good, and only evil is the root of evil. We no longer believe it good to suffer, and we take no suffering voluntarily. Only when it is unavoidable is it deemed sinless. Instead of making ourselves good by feeling bad, we take pleasant ways to reach Heaven. Our object is to get rid of suffering; and we aim at this riddance in ourselves as well as in others, trying to rid ourselves of suffering as a means as well as an end. Hell is escaped through a present Heaven as well as a future one. We aim to cure suffering in the good as well as in the bad; and when it cannot be wholly avoided, we try to make it as light as possible.

For we bear evil uncomplainingly only that we may reduce it. If we bewailed our misfortunes more they would seem heavier; and so we try to destroy them by taking them easy. Misery unfelt is not real misery; and since we must have hardships we should strive to suffer as litte as possible when we go through them, and to extirpate as much of them as possible.

The time has ceased when men make sacrifices to the gods—a cruel offering of lambs or goats or oxen. It is not thought necessary for use to earn Heaven with blood, or to please God by producing pain or death in animals. Such slaughter is now thought offensive to God, who wishes pleasure to animals as well as to men

But while we have ceased killing and paining animals for God, some of us have taken to tormenting ourselves for him. Sacrifices have long been thought necessary in ourselves. Human flesh, instead of animal flesh, has been of late offered to the Deity. Our pleasures, our peace, our comfort, have been offered up. Pain has purchased pardon. Penance has paid for goodness.

The time has now come, however, to abolish these partial sacrifices of humanity, and to purchase good only with good. Heaven should be won by joy, and a happy as well as sure route to salvation is needed. God loves men before they get to Heaven as well as when they are there; on the road as well as within the walls. All needless pain is only rubbish and weeds in the road to life, and should be uprooted. The avenue to Heaven should be made beautiful as well as the place to which it leads. The road to Heaven is not by way of Hell.—*Independent.*

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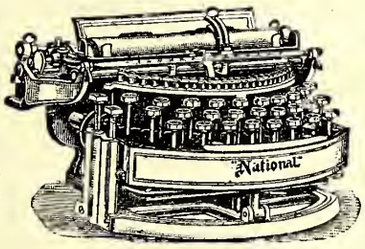

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Marriages.

Dec. 31st, at Suffolk, Va., by Rev. H. H. Butler, Mr. Eugene O. Butler and Miss Marian J. White.

Dec. 23rd., No. 78 Chorolett St., Norfolk, Va, by Rev. H. H Butler, Mr. Robert E. Britt and Miss Salie T. Hall.

Dec. 24th, at No. 24 North St, Suffolk, Va., by Rev. H. H Butler, Mr. Thomas W. Savage and Miss Mollie A. Benton.

Dec. 27th at the bride's mother's, Nansemond Co., Va., by Rev. H. H. Butler, Mr. Josephus Griffin and Miss Carry Wilkins.

Dec. 27th, at the bride's father's, Nansemond Co, Va., by Rev H. H. Butler, Mr. W. T. Smith and Miss Annie R. Luke.

Dec. 29th, at the bride's father's, Nansemond Co., Va., by Rev. H. H. Butler, Mr. Wm T. Bains and Miss Mosegarett A. Riddick.

At Ivor Christian church, Dec. 29, 1891, by the pastor, Wm. T Brittle and Alice R. Coaker May success attend them through life.

N G. NEWMAN.

At Mr. W. H. Barnes, No. 20 North St., Suffolk, Va., Dec 21st, 1891, by Rev. H. H. Butler, Mr. John A. Fulgham and Miss Janie Rawls.

Jan. 7th, 1892, at Oakland Christian church, Nansemond Co., Va., by Rev H. H. Butler, Mr Joseph Lancaster and Miss Nannie L. Matthews. Miss Florence Ramsey played the wedding march. May their lives be long and happy.

At the residence of Mr. John Branch near Airfield, Va, Jan. 6th, 1892, Mr. N. Brittle to Miss Addie Herrin. After the marriage they left for their home near Ivor, Va., where a reception was given May their journey be happy and useful. Ceremony by the writer.

M W. B.

At the residence of the bride's parents near Waverly, Va., Dec. 24th, 1891, Mr. J R. Hillinsworth and Miss Kate Ellis, all of Sussex county. The bride and groom were becomingly attired, and a large number of friends met to witness the ceremony. After the marriage the entire crowd was invited to the home of Mr. Hollinsworth, about one mile from town, where a sumptuous supper had been prepared. They will please accept congratulations and good wishes for life's journey. Ceremony performed by the writer. M. W. B.

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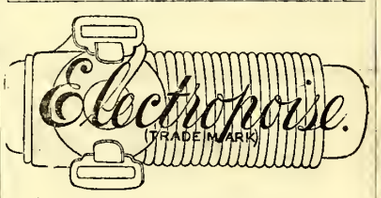
Raleigh, N. C.



SIMPLE IN CONSTRUCTION.
PERMANENT IN DURATION.
EASILY APPLIED. ITS SKILLFUL USE QUICKLY LEARNED.

ELECTROPOISE IS AN INSTRUMENT FOR THE CURE OF DISEASE WITHOUT MEDICINE.

Based on new theories of the cause and cure of disease, it deals with the electrical and magnetic conditions of the body and the gases surrounding it in the atmosphere, controlling these conditions at will. It is not electricity. Disease is simply impaired vitality. The Electropoise constantly adds to the vitality and only assists nature, in nature's way, to throw off the trouble.

A 40-page book, describing treatment and containing testimonials from all sections, and for the cure of all diseases, named free on application. Address.

ATLANTIC ELECTROPOISE CO.,
Washington, D. C. Charleston, S. C
Atlanta, Ga

Richmond & Danville R. R.

CONDENSED SCHEDULE.

In Effect January 17, 1892.

SOUTHBOUND	DAILY. No. 9.	No. 11.
Lv Richmond	*3 00 p. m.	*3 20 a. m.
Burkeville	5 06	5 00
Keysville	5 44	5 44
Ar Danville	8 00	8 05
Greensboro	10 15	10 12
Lv Goldsboro	12 15 p m	†1 35 p m.
Ar Raleigh	1 55	5 45
Lv Raleigh	*6 40 p m	*3 05 a m.
Durham	7 44	5 07
Ar Greensboro	10 15	9 40
Lv Winston Salem	†8 40 p m	*8 50 a m
Lv Greensboro	*10 25 p m	*10 20 a m
Ar Salisbury	12 18 a m	11 57
Ar Statesville	*1 52 a m	*1 09 p m
Asheville	6 55	5 59
Hot Springs	8 56	7 44
Lv Salisbury	*12 28 a m	*12 05 p m
Ar Charlotte	2 00	1 30
Sparta burg	5 00	4 27
Greenville	6 10	5 34
Atlanta	12 20 p m	11 45
Lv Charlotte	*2 10 a m	*1 50 p m
Ar Columbia	6 07	5 50
Augusta	9 30	0 15

NORTHBOUND	DAILY. No 10	No 12.
Lv Augusta	*7 00 p m	*1 00 p m
Columbia	10 50	4 10
Ar Charlotte	3 05 a m	8 00
Lv Atlanta	*3 50 p m	*9 00 p m
Ar Charlotte	6 40	7 50
Lv Charlotte	7 00 a m	8 20 p m
Ar Salisbury	8 27	9 45
Lv Hot Springs	*5 22 p m	*12 09 p m
Asheville	2 40 a m	4 25
Statesville	7 07	9 7
Ar Salisbury	8 00	10 12
Lv Salisbury	*8 37 a m	*9 55 p m
Ar Greensboro	10 20	11 28 a m
Ar winston Salem	*11 40 a m	†1 18 a m
Lv. Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 32 p m	4 20
Raleigh	1 25	7 00
Lv Raleigh	*1 30 p m	†8 45 a m
Ar Goldsboro	3 05	12 28 p m.
Lv Greensboro	*10 30 a m	*11 38 p m
Ar Danville	12 10 p m	1 10 a m
Keysville	2 52	4 15
Burkeville	3 36	4 57
Richmond	5 30	7 15

† Daily except Sunday. *Daily

BETWEEN WEST POINT AND RICHMOND

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 10 and 10 45 a m. Returning leave Richmond 3 10 p m and 4 40 p. m daily except Sunday; arrive West Point 5 00 and 6 00 p m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 3 00 p m daily; leave Keysville 6 00 p m; arrive Oxford 8 03 p m, Henderson 9 05 p. m, Durham 9 35 p m Raleigh 10 46 p m. Returning leave Raleigh 9 15 a m, daily, Durham 10 25 a m Henderson, 10 05 a m Oxford 11 25 a m; arrive Keysville 2 00 p m. Richmond 5 30 p m. Through coach between Richmond and Raleigh.

Mixed train leaves Keysville daily except Sunday 9 10 a m; arrives Durham 6 20 p m. Leaves Durham 7 15 a m daily except Sunday: arrives Oxford 9 10 a m Leaves Durham 7 50 p m daily except Sunday; arrives Keysville 2 10 a m Leaves Oxford 3 00 a m daily except Sunday; arrives Durham 5 00 a m

Additional trains leave Oxford daily except Sunday 11 50 a m; arrive Henderson 12 45 p m. Returning leave Henderson 6 30 and 9 40 p m daily except Sunday; arrive Oxford 7 35 and 10 4 p m

Washington and Southwestern Vestibuled Limited operated between Washington and Atlanta daily, leaves Washington 11 00 p m Danville 5 5) a m, Greensboro 7 10 a m Salisbury 8 28 a m Charlotte 9 45 a m arrives Atlanta 5 05 p m. Returning leave Atlanta 1 25 p m, Charlotte 9 20 p m Salisbury 10 29 p m Greensboro 1 45 p m; arrives Danville 1 20 a m Lynchburg 3 35 a m Washington 8 38 a m Through Pullman Sleeper New York to New Orleans also between Washington and Memphis, via Atlanta and Birmingham.

No 9 leaving Goldsboro 12 15 p m and Raleigh 6 40 p m daily, makes connection at Durham with No 40, leaving at 7 50 p m daily except Sunday for Oxford and Keysville.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; between Danville and Augusta, and Greensboro (via Asheville) and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Augusta.

E. BERKLEY, Sup. W. A. TURK, A. G. P. A. RICHMOND, VA. CHARLOTTE, N C.
W. H GREEN, Gen'l Mgr., JAS. L TAYLOR, Gen Pass. Agent, ATLANTA, GA. ATLANTA, GA.
SOL HAAS, Traffic Manager, ATLANTA, GA.

RALEIGH & GASTON RAILROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH

	No 34. Pass. Daily.	No 38. Pass. and Mail. Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m.
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plns	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p m

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Plns,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7.35 a. m., 2.00 p. m Arrive at Franklinton at 8 10 a. m, 2.52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m Arrive at Lousburg at 1.05 p. m., 6 40 p m JOHN C WINDER, Gen'l Manager WM SMITH Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.,

IN EFFECT 9:00 A. M. DEC 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass
Leave Raleigh	4 00 p m.	8 35 a. m.
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moneure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	4 20
S'th'n Pines,	6 21	5 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson.	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron.	9 26	9 31
Sanford,	9 52	10 55
Moneure.	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsborro Road.

Leave Pittsboro at 9 10 a m, 4 00 p. m, arrive at Moneure at 9.55 a. m. 4.45 p. m.

Leave Moneure at 10 25 a. m, 5.10 p m., arrive at Pittsboro at 11.10 a. m 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a m, 3 45 p. m, arrive at Cameron at 8.30 a. m. 4 20 p. m.

Leave Cameron at 9 35 a m, 6 00 p m., arrive at Carthage at 10 10 a m, 6.35 p m.